

“PAKSHAGHATE VIRECHANAM” – A REVIEW

Yadu Gopan¹, Sinjid R², Vishnu C P³

¹Assistant Professor, Department of Kayachikitsa,

²Assistant Professor, Department of Shalya Tantra,

SGES's Dr. N. A. Magadum Ayurvedic Medical College, Hospital and Research Centre, Karnataka, India

³Assistant Professor, Department of Roganidana and Vikriti Vignana

Rajeev Institute of Ayurvedic Medical Science, Karnataka, India

Email: vp.yadugopan@gmail.com

ABSTRACT

Pakshaghata is one among the 80 *vatajananatmajavikaras*. It is a condition in which one half of the body is affected leading to loss of function, pain, loss of speech and loss of sensation. Symptoms developed by the association of other *doshas* along with *vata* are also explained in the textbooks of Ayurveda. Hemiplegia is the condition which is correlated with *pakshaghata* in the current era. Though there are different causes for hemiplegia, the most common correlation is made with CVA. *Margavarana* and *dhatukshaya* are two reasons for any *vatavyadhi* which are understood as ischemic and hemorrhagic strokes respectively. The line of treatment explained by different Ayurveda texts includes *snehana*, *swedana* and *virechana*. *Basti* is the best treatment for *vatadosha* and the half treatment in *vatavyadhi*. But *virechana* is given with the priority in the treatment of *pakshagahata*. This can be justified by various facts based on the *nidanapanchaka*, *lakshana* and *chikitsa* of *pakshaghata*. The current paper focuses on understanding *virechana* as the treatment in *pakshaghatabased* on explanations available in Ayurveda texts and modern view.

Keywords: *pakshaghata*, *vatavyadhi*, *virechana*

INTRODUCTION

Ayurveda, the ancient science of life has its two intentions as protecting the health of healthy individual and curing the diseases of the ill.^[1] On the basis of this, a number of texts are written on Ayurvedic understanding of various principles of health, disease and treatments. Any derangements in the *tridosha* cause diseases and their normalcy is the state of wellbeing.^[2] Diseases are caused by the *dosha* either alone or in association with other *dosha* and *dushya*. *Vata dosha* is

the most potent among the three and it can take other *doshas* from their normal site to different places to cause various disorders.^[3] Similarly there are 80 disorders explained which are caused by *vatadosha*, 40 and 20 by *pitta* and *kapha* respectively.^[4] *Vatavyadhi* is included among the *ashtamahagadas*.^[5] Two main reasons for any *vatavyadhi* are; *avarana* to *vata marga* and *dhatu kshaya*.^[6] *Pakshaghata* is one among these. It is a disease of the *madhyamaroga*

marga.^[7] The *nidanasevana* leads to *vataprakopa* and the vitiated *vata* resides in one half of the body causing the *vishoshana* of *sira* and *snayu* develop into *pakshaghata*.^[8] One half of the body is affected with symptoms like loss of function, pain, loss of speech and sensation.^{[9][10]} The symptoms of association of *pitta* and *kapha* are also explained in texts.^[11] *Margavarana* and *dhatukshayajanyapakshaghata*s are correlated with ischemic and hemorrhagic strokes respectively.

Chikitsasutra of *pakshaghata* by different Acharyas include *snehana*, *swedana* and *virechana*. *Virechana* is one among the *panchakarma*. The *oushadha* is taken through the mouth and the *dosha* are eliminated through the anal route in *virechana*.^[12] *Basti* is the main line of treatment advised for *vatavyadhi*^[13] but *virechana* is given the priority in *pakshaghata*.

Here in, the various facts explained in Ayurveda texts justifying *virechana* as the treatment for *pakshaghata* are discussed.

Pakshaghatachikitsa sutra: *Pakshaghatachikitsa sutra* explained by all Acharyas includes *virechana*. As per Charaka, *snehana-swedana-virechana* are the main treatments for *pakshaghata*.^[14] Susruta describes the selection criteria of *pakshaghata* patient suitable for treatment and he says the initial line of management of *pakshaghata* is through *snehana*, *swedana* and *mrudu shodhana (mrudu virechana)*.^[15] He also advises particular duration for *chikitsa* and gapping between each course of treatment. *Snigdha virechana* is advised by Vagbhata in *pakshaghata*.^[16]

Vatasya Upakrama: As *pakshaghata* is a *vatavyadhi*, the *vatasya upakrama* told by Vagbhata can be applied in the management of *pakshaghata*. *Mrudu shodhana* after *snehana* and *swedana* is advised as *vatasyaupakrama*.^[17] *Teekshnashodhana* is contraindicated as it may provoke *vatadosha*.^[18]

Pakwashaya is vatasthana: The normal abode of *vatadosha* is *pakwashaya*.^[19] The first *chikitsa* for *pakwashayagatavata* is *snehavirechana*^[20] and it should be followed by *basti* and other line of treatments. The normal pathway of *pakwashayasthavata* will be obstructed due to the association of other *dosha*. This can be corrected by giving *mrudu*

dusnehavirechana with *tilwkasarpi*, *sathalaghrita* or *erandataila* with milk. After *shodhana*, obstructions to *vata* will be removed and *vatadosha* will be pacified.^[21]

Involvement of sira and snayu: In the *samprapti* of *pakshaghata*, the vitiated *vayu* resides in one half of the body and causes the drying of *sira* and *snayu* of that side.^[22] *Sira* and *kantara* are the *upadhatus* of *raktadhatu*.^[23] *Kantara* is also considered to be the *sthulasnayu*.^[24] The treatments advised for the *saptadhatudushti* are also applicable for their *upadhatu* also. In *raktadhatudushti*, *virechana* is explained as one of the treatments.^[25] So *virechana* can be given in the *dushti* of *sira* and *kantara* which in turn is applicable in *pakshaghatachikitsa*.

Involvement of majja: The *adhishtana* of *pakshaghata* is *masthishka* or *mastulunga*. *Mastulunga* is considered as the "avileena ghritakara mastaka majja"^[26]. Dalhana says *pittadhara* and *majjadharakala* are same.^[27] The treatment advised for *pittadharakalavikriti* is *virechana*. In *majjadushti* "kaaleshuddhi"^[28] (timely purification) is advised as the treatment.

Concept of avarana – anubandha: One among the main pathology behind *pakshaghata* is *margavarana* to *vata*. It is correlated with the ischemic stroke which accounts for 87% of all stroke cases. *Pakshaghata* may present with symptoms of the *avarakadosha* along with *vatajalakshanas*. *Visheshalakshanas* of *pakshaghata* are also explained based on the association with *pitta* and *kaphadoshas*. *Mridushodhana* is indicated for the removal of *avarana* to *vata*.^[29] *Virechana* in common is explained in *pittavrutavata* and *kaphavrutavata* conditions.^[30] Whenever *pitta* and *kapha* are together associated with *vata*, the prior treatment should be given to *pittadosha*.^[31] The main treatment for *pitta* is again *virechana*.

Prana vatavikriti: *Pakshaghata* is generally compared with CVA stroke, ischemic being the most common. It is caused due to the lack of oxygen supply to the brain tissue leading to cell death. This can be compared with the obstruction to *pranavata*. The normal pathway of *pranavata* is from above downwards. *Virechana* has *anulomana* effect and thus it can re-

move the obstructions to *pranavata* to bring it in natural pathway.

Virechanaphala: *Virechana* is the elimination of the *dosha* through the lower passage (anal route). *Virechana*, when carried out in the proper manner with all its precautions yields multifaceted effects to the person. It improves the intelligence, strength, stability of *dhatu*, *agnibala* and it can delay the ageing process.^[32] Through *virechana*, *shareerashudhi* occurs which in turn leads to *manashudhi* and then *budhiprasada*; improvement in the intelligence.^[33]

Modern view: Normal fluid homeostasis plays a vital role in maintaining the health of cells and tissues. Changes in the vascular volume can alter the endothelial function leading to various morbidities. Endothelial cells regulate several aspects of homeostasis and cytokines have highest effect over endothelium. During *virechana* cytokines are produced which stimulate the endothelium and thereby improve the fluid homeostasis. Thus, the deranged cellular elements are brought back by an action like *koshtagati* of *shakghata dosha*.^[34]

Different neuropeptides and hormones of gut are found in brain. They have great effects on neurons, smooth muscles and glands. *Virechana* can improve the number of neuropeptides by cleansing the gastrointestinal tract, as a result it may affect the brain and modify its various functions. Hence *virechana* can be used in the disorders of brain.^[34]

Hydropic degeneration is a type of cellular degeneration caused by the increased water content in the cells damaging the mitochondria. *Virechana* checks this situation by causing fluid loss. Similarly, *virechana* helps in the treatment of disorders due to ischemia and vacuolar degeneration.^[34]

DISCUSSION

Virechana karma is one among the *panchakarma* which is mainly advised for *pitta dosha* and *pittaja vikara*. But it has a good role in the management of diseases caused by other two *dosha* also. One among such conditions is *pakshaghata*, where *virechana* is explained to be the main line of management by Ayurveda texts. *Pakshaghatachikitsa* and general

management of all *vatavyadhi* include *virechana*. *Pakswashaya* is *vatasthana* and *virechana* is advised in *pakswashayasamutthanavyadhi* as it is the nearest route of expulsion of *dosha*. The involvement of *sira* and *snayu* in the *samprapti* of *pakshaghata* accounts to the role of *raktadhatu* in *pakshaghata* for which *virechana* is the treatment. *Masthishkamajja* is the *adhishtana* of *pakshaghata* and *virechana* holds good in treating *majjadhatudushti* and *majjadharakalavikara*. *Avarana* to *vatamarga* plays big role in the development of *pakshaghata* and associated symptoms of other *dosha* are also expressed in it. *Virechana* is advisable in both conditions. *Virechana* brings the *pranavata* in its normal pathway hence it is useful in *pranavatadushti* taking place in *pakshaghata*. As the main pathology in *pakshaghata* takes place in *masthishka*, there is mental and physical impairment to the patient. *Budhiprasadana* and *dhatusthiratwa* are the benefits of *virechanakarma*. Thus, *virechana* can act improve the mental and physical conditions of the patient.

Virechana can improve the cellular functions and correct the tissue damage through fluid homeostasis. It helps in the proper brain functions and can be used in the disorders of the brain. Hydropic degeneration is prevented by *virechana*, so it is useful in ischemic disorders like stroke.

CONCLUSION

Being a *vatavyadhi*, the description of *virechana* as the line of management in *pakshaghata* can be disputable. *Basti* is the main treatment for *vatadosha* but *virechana* has been given the priority in *pakshaghata*. All such questions are answered by the analysis of various facts explained here justifying the selection of *virechana* in *pakshaghata*. Though direct points are not available in the texts, a thorough evaluation of the etiopathogenesis, *lakshana*, *anyadoshasamsrushtalakshana* and *chikitsasutra* support the role of *virechana* in *pakshaghata*. *Virechana* not only counteracts *avarana* but improves *dhatuposhana* also. So, it is useful in both *margavaranajanya* and *dhatukshayajapakshaghata*. Research works tried to explain the action of *virechana* in modern perspective where the results shown the ability of *virechana* in the management of nervous system disorders. Currently

the use of *virechana* in *pakshaghata* is not so widely practiced. Further clinical trials and standardizations are necessary on this topic.

REFERENCES

1. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 30/26. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.187.
2. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 9/4. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.62.
3. Sastri P. Sarangadhara Samhita of Sarngdharacharya. Prathama Khanda 5/25. Varanasi (India): Chaukhambha Orientalia; 2012.p.50
4. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 20/10. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.113.
5. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Sutra sthana 33/4. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.144.
6. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/58. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.619.
7. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 11/49. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.77.
8. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/54. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.619.
9. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/53. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.619.
10. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Nidana sthana 1/62. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.266.
11. Murthy H C. Madhava nidana of Madhavakara with Madhukosa commentary. Purvarddha 22/42-43. Reprinted. Varanasi (India): Chowkhamba Sanskrit series office; 2006.p.250.
12. Tripathy B. Arunadatta commentary of Ashtanga Hridaya of Vagbhata. Sutra Sthana 1/25. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.20
13. Tripathy B. Ashtanga Hridaya with Nirmala Hindi commentary. Sutra Sthana 1/25. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.20
14. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/100. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.621.
15. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Chikitsa sthana 5/19. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.427.
16. Tripathy B. Ashtanga Hridaya with Nirmala Hindi commentary. Chikitsa Sthana 21/43. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.809
17. Tripathy B. Ashtanga Hridaya with Nirmala Hindi commentary. Sutra Sthana 13/1. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.185
18. Tripathy B. Arunadatta commentary of Ashtanga Hridaya of Vagbhata. Sutra Sthana 13/1. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.185
19. Tripathy B. Ashtanga Hridaya of Vagbhata with Nirmala Hindi commentary. Sutra Sthana 12/1. Reprinted. Delhi (India): Chaukhamba Sanskrit Pratishthan;2007. p.170
20. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Chikitsa Sthana 4/5. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.420.
21. Sharma S. Ashtanga Samgraha of Vrddha Vagbhata with Sasilekha commentary by Indu. Chikitsa Sthana 23/4. Reprinted. Varanasi (India): Chowkhamba Sanskrit Series office; 2014.p.565
22. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/54. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.619.
23. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 15/17. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.514.
24. Acharya YT. Chakrapani Datta commentary of Charaka Samhita of Agnivesha. Chikitsa Sthana

- 28/54. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.619.
25. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 24/18. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.125.
26. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Shareera Sthana 10/42. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.391.
27. Acharya Y.T. Dalhana commentary of Sushruta Samhita. Kalpa Sthana 4/40. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.574.
28. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Sutra Sthana 28/28. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.180.
29. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 9/25. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.470.
30. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/184-189. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.624.
31. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Chikitsa Sthana 28/188. Reprinted. Varanasi (India): Chaukhambha Orientalia; 2014.p.624.
32. Acharya Y.T. Sushruta Samhita with Nibandha sangraha commentary of Dalhana acharya. Chikitsa Sthana 33/27. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.519
33. Acharya Y.T. Dalhana commentary of Sushruta Samhita. Chikitsa Sthana 33/27. Reprinted. Varanasi (India): Chaukhambha Sanskrit Sansthan; 2014.p.391.
34. Mangal G, Sharma O P, Sharma R S: Pharmacokinetics of vamana and virechana karma. Journal of Ayurveda. 2010; 4:75-77. [ResearchGate]
-

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Yadu Gopan & Sinjid R: "Pakshaghate Virechanam" – A Review. International Ayurvedic Medical Journal {online} 2020 {cited February, 2020} Available from: http://www.iamj.in/posts/images/upload/2814_2818.pdf